This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

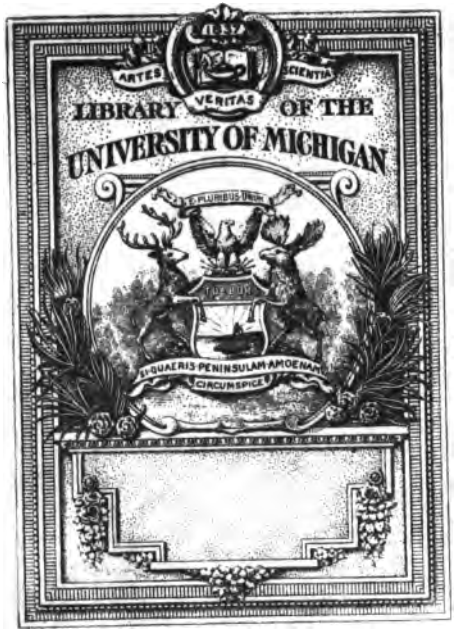
Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

BS
2385
.B97
1904

A 989,411

Notes on New Testament Grammar

BURTON


ARTES
SCIENTIA
VERITAS
LIBRARY OF THE
UNIVERSITY OF MICHIGAN
E PLURIBUS UNUM
TUEBOR
SI QUAERIS PENINSULAM AMOENAM
CIRCUMSPICE

150

BS
2385
.E97
1904

Notes on New Testament Grammar

Notes on New Testament Grammar

By ERNEST DeWITT BURTON
PROFESSOR OF NEW TESTAMENT LITERATURE AND INTERPRETATION
IN THE UNIVERSITY OF CHICAGO

REVISED EDITION

CHICAGO
THE UNIVERSITY OF CHICAGO PRESS
1904

Copyright 1904
By the University of Chicago

PREFATORY NOTE

The following pages have been prepared and printed for the use of classes entering, with a knowledge of classical Greek, upon the study of the Greek of the New Testament. They are not intended to enable the student to dispense with the published Grammars, but aim simply to emphasize, by thus singling them out, certain points to which experience has shown it is desirable for the student to give special attention at the beginning of his study of New Testament Greek. The only proportion observed is that suggested by practical needs. The relatively full treatment of the article, for example, finds its occasion in the unsatisfactory treatment of this subject in the Grammars and the necessity of some knowledge of it as a basis for New Testament interpretation. Under the syntax of the verb only Voice is treated of, with the thought that those who use this pamphlet will probably have access to the author's work on the *Moods and Tenses in New Testament Greek.*

138825

CONTENTS

PAGE

A. Historical Relation of New Testament Greek to Classical Greek - - - - - - - 11

B. New Testament Forms - - - - - - - 17

C. New Testament Syntax - - - - - - - 22

LIST OF WORKS AND AUTHORS REFERRED TO BY ABBREVIATION

B.= *Alexander Buttmann*, A Grammar of the New Testament Greek. Translated by J. H. Thayer. Andover, 1873.

*B.*MT.= *Ernest DeWitt Burton*, Syntax of the Moods and Tenses in New Testament Greek. Chicago, 1893.

Bl.= *F. Blass*, Grammar of New Testament Greek. Translated by Henry St. John Thackeray. Macmillan & Co., 1898.

G.= *W. W. Goodwin*, A Greek Grammar. Revised edition. Boston, 1892.

HA.= *James Hadley*, A Greek Grammar for Schools and Colleges. Revised by F. D. Allen. New York, 1884.

WM.= *G. B. Winer*, A Treatise on the Grammar of New Testament Greek. Translated by W. F. Moulton. Third edition. Edinburgh, 1882.

WS.= *G. B. Winer*, Grammatik des neutestamentlichen Sprachidioms. Achte Auflage, neubearbeitet von Paul Wilh. Schmiedel. Göttingen, 1894—(in process of publication).

W.= *Winer*, the above-named work in various editions.

WH.= *Westcott & Hort*, The New Testament in the Original Greek, the text revised by B. F. Westcott and F. J. A. Hort. Two volumes. Cambridge and New York, 1881.

Tisch.= *Constantius Tischendorf*, Novum Testamentum Graece. Eighth edition. Two volumes. Leipzig, 1869–72.

Greg.= *Caspar René Gregory*, Prolegomena to the above. Three parts. Leipzig, 1884—94.

Th.=*J. H. Thayer*, A Greek-English Lexicon of the New Testament. Being Grimm's Wilke's Clavis Novi Testamenti, translated, revised, and enlarged. New York, 1886.

A. HISTORICAL RELATION OF NEW TESTAMENT GREEK TO CLASSICAL GREEK

1. THE PRE-ARISTOTELIAN DIALECTS.—The classical student is familiar with the fact that between the eighth and the fourth century B. C. the Greek language was written and spoken in various dialects usually distinguished as Æolic (Alcæus and Sappho, 600 B. C.), Doric (Pindar, 470 B. C.; Theocritus, 270 B. C.), Old Ionic or Epic (Homer and Hesiod, before 700 B. C.), New Ionic (Herodotus and Hippocrates, fifth century B. C.), and Attic (Xenophon, Plato, *et al.*). See Introduction to *HA.* and to *G.* For a different classification see *Brugmann*, Griechische Grammatik, pp. 16–21; *Jannaris*, Historical Greek Grammar, pp. 1, 2.

In the days of Alexander the Great the Attic had become the prevalent dialect, though the others had not wholly ceased to be used. From this point we may conveniently trace the rise of the later Greek dialects and idioms, as distinguished from the earlier classical dialects mentioned above.

2. THE COMMON DIALECT.—As the Attic Dialect became, partly as the result of the conquest made by Alexander, more widely prevalent, it suffered a consequent modification by the introduction of elements from the other dialects and of provincialisms. This modified form of the Attic, dating from about the time of Aristotle (384–321 B. C.; *cf.* Alexander's date, 356–323), is known as ἡ κοινὴ διάλεκτος, the Common Dialect. It is also sometimes spoken of as Hellenic Greek; also Later, or Post-Aristotelian, Greek; see *Th.*, Appendix; and by Deissmann, Thumb, and Blass is called Hellenistic Greek; see § 4, *Remark.* Aristotle marks the transition from Attic to Common Greek. Polybius, 140 B. C.; Strabo, 1 A. D.; Plutarch, 100 A. D., are writers of the Common Dialect, as

also Arrian, Dio Cassius, Dionysius of Halicarnassus, and Lucian.

REMARK.—Some writers apply the term "Common Dialect" and κοινή only to the common literary language of the Post-Aristotelian period, excluding, on the one side, the colloquial speech and, on the other, the language of those writers who endeavored to reproduce the Attic of the classic period. So, for example, Winer-Schmiedel and Kennedy. According to this usage, Arrian, Dionysius of Halicarnassus, Lucian, and perhaps Dio Cassius should be called "Atticists" rather than writers of the κοινή. The term is employed in these pages, however, in its broader sense, as denoting the Greek of the post-Aristotelian period, whether written or spoken, and whether used with or without effort to conserve the niceties of the Attic speech. See Deissmann in *Hauck*, Realencyclopädie, Vol. VII, p. 630.

3. THE ALEXANDRIAN DIALECT.—Of the more or less distinct types of the κοινή used in various parts of the Greek-speaking world, none is of more importance for the student of the Greek of the New Testament than that used in Alexandria. Of this dialect in its colloquial form there have been preserved to us various fragmentary remains, such as the Rosetta Stone, and the Egyptian Papyri, of which so many have been discovered in recent years. (See *WS.*, § 3, 1, f.n. 5.) Of the Alexandrian literary style, as it was written by cultured Hellenists, 2, 3, 4 Maccabees, though of Jewish authorship, are said by Swete (Int. to O. T. in Greek, p. 312) to be pure examples.

REMARK.—Winer, Swete, and Kennedy, use the term "Alexandrian Dialect" of the *colloquial* Greek of Alexandria. Deissmann uses the term "Egypto-Alexandrian" or "Egyptian" of the Greek written or spoken in Alexandria and other parts of Egypt. The fact of local peculiarities of the language is sometimes ignored and the name "Alexandrian" given to the entire language which is here called the Common Dialect. So, *e. g.*, by Schaff. The term "Alexandrian," as used above, includes both the literary and spoken language.

4. THE GREEK USED BY GREEK-SPEAKING JEWS IN NEW TESTAMENT TIMES.—Broadly speaking, this was the κοινή. Yet,

since the Jews learned Greek chiefly as a spoken language, those who made use of it for purposes of writing probably employed for the most part the colloquial rather than the literary language. And as they learned it in various places, each doubtless represents the particular type or dialect current in the community from which he came. How greatly the various colloquial forms of the Common Dialect differed from one another, the evidence is insufficient fully to indicate. The Alexandrian influence is that which through the Septuagint (*cf.* § 5) was of most importance and of which we know most.

Writers like Josephus and Philo, who wrote a literary Greek nearly or quite as free from colloquial influence as their non-Jewish contemporaries, were enabled to do so by a knowledge of Greek literature probably quite exceptional among Jews.

REMARK.—Because Greek-speaking Jews were called Hellenists, it has been common to speak of their language as Hellenistic Greek. So *W.*, *WS.*, Kennedy *et al.* Deissmann, however, maintains that alike the general similarity of the language of Jewish and non-Jewish writers of the same region and the variation of the Jewish writers among themselves forbid the predication of a Jewish-Greek idiom at once somewhat homogeneous and distinct from the Greek of other contemporary writers. Thumb, while recognizing that the verb ἑλληνίζειν originally referred to the Greek of foreigners, and the noun Ἑλληνιστής to the Greek-speaking Jews, yet regards all Late Greek as so far homogeneous that he includes under the one word "Hellenism" all the literary activity of that period in which the culture of the world was becoming or was Greek, and employs "Hellenistic" as synonymous with κοινή. Deissmann and Blass also use the term in the same sense. Amid this diversity in the usage of terms the facts to be noted are, on the one side, that the present tendency of investigation is to show that some usages once regarded as Hebraisms are in reality idioms of the κοινή, and that the erection of Jewish-Greek into a distinct idiom probably exaggerates the differentiation of the Greek written by Jews from that of their contemporaries; and, on the other hand, that most Jewish writers were affected by influences that did not to the same extent affect non-Jewish writers.

5. THE GREEK OF THE SEPTUAGINT.—The Greek translation of the Old Testament commonly known as the Septuagint was made at Alexandria, the translators employing the Alexandrian dialect, but carrying over from the Hebrew many peculiarities of that language which would not have appeared in a work composed originally in Greek. This version, though not truly representing a living language or dialect, yet undoubtedly exercised in turn an influence, especially in the use of religious terms, upon the Greek used by subsequent Jewish writers.

REMARK.—The difference between the Greek of a translation from the Hebrew and the Greek used by one writing at first hand in Greek is illustrated by comparing 1 and 2 Maccabees—the former a translation of a Hebrew work, the latter composed in Greek; and still more strikingly by comparing the Prologue to the Book of Sirach with the body of the work, since in this case the same writer who translates the body of the book writes the Prologue in Greek of his own composing.

6. THE GREEK OF THE NEW TESTAMENT WRITERS.—This again is, broadly speaking, the κοινή. Yet respecting it four facts should be borne in mind. First, like the Greek of Greek-speaking Jews, it represents for the most part the colloquial rather than the literary language. Secondly, the various writers of the New Testament, acquiring their knowledge of Greek in different lands, and subject in varying degrees to the influences tending to modify the Common Dialect, differ not a little from one another. Thirdly, all the books of the New Testament are affected by the Old Testament, predominantly through the Septuagint, though some at least of the New Testament writers also knew Hebrew. The Semitic influence thus affecting the New Testament books is manifest in different degrees and forms in the different writers. Fourthly, the vocabulary of all New Testament writers is affected to some extent by the distinctly Christian ideas which they held and

sought to express, this influence appearing chiefly in the meaning which certain religious terms bear.

7. The Latinisms of the New Testament writers are not due to the special influences to which these writers were subject either as Jews or as Christians, nor, probably, to the κοινή in its literary form, being rather a reflection of the influence of the Roman dominion upon the colloquial speech of the empire. Of the nearly thirty Latin words that occur in the New Testament, none occur in the Septuagint, and but two have been pointed out in Polybius. Plutarch uses Latin words more frequently than Polybius, but for the most part not those employed in the New Testament.

8. A comparison of the Epistle to the Hebrews and the Synoptic Gospels will illustrate the extent and character of the differences that exist among New Testament writers, all of whom are subject in some way to Semitic influence. The former, though affirmed by tradition to have been written originally in Aramaic and afterward translated into Greek, in fact gives clear evidence of having been written originally in Greek by an author who possessed a command of literary Greek exceptional among New Testament writers, and who evinces both by his vocabulary and by his quotations a familiar acquaintance with the Septuagint, but little or no influence of the Aramaic or Hebrew. Wherever written, the book evidently in no small measure reflects Alexandrian influence. The Synoptic Gospels, on the other hand, show a considerable Aramaic influence, which is suggestive of connection with Palestine; the precise nature of this connection does not call for discussion at this point.

9. If the Greek of the New Testament writers is compared with the Attic Greek of Plato or Xenophon, for example, it is possible theoretically to classify the varying elements by which the former is differentiated from the latter as (*a*) Common, this term covering the characteristics which distinguish Later Greek in general from that of the pre-Aristotelian period; (*b*) Alexandrian, to which might perhaps be added other local idioms, if we possessed the means of identifying them; (*c*) Semitic, including Hebrew and Aramaic; (*d*) Septuagint, which is itself a compound of Hebrew and Alexandrian; (*e*) Latin.

In practice, however, it is impossible perfectly to carry out such an analysis. A grammar of the Alexandrian Dialect, as distinguished from the Common, has not been produced and is perhaps impossible for lack of sufficient data. Even of the Common Dialect no complete Grammar has been published. Upon the usages of the Septuagint much work has been done, but no complete treatise as yet exists. The work of distinguishing

the Semitic elements of the New Testament language from those which are Common or Alexandrian is still in progress.

LITERATURE.—See *Bl.*, § 2; *B.*, p. 1; *W.*, §§ II–IV (*WS.*, §§ 2–4); *HA.*, Introd.; *G.*, Introd.; *Simcox*, The Language of the New Testament; *Sophocles*, Greek Lexicon of the Roman and Byzantine Periods, Introd.; *Kennedy*, Sources of New Testament Greek; *Immer*, Hermeneutics of the New Testament (Eng. Tr.), pp. 124 ff.; *Westcott*, art. "New Testament," IV, in *Smith*, Dict. Bib.; *Donaldson*, art. "Greek Language," in *Kitto*, Cyclopedia of Biblical Literature; *Schaff*, Companion to the Greek Testament and Revised Version, pp. 19–80; *Thayer*, art. "Language of the New Testament," in *Hastings*, Dict. Bib.; *Thumb*, Die griechische Sprache im Zeitalter des Hellenismus, especially chap. 5; *Zahn*, "Die griechische Sprache unter den Juden" in Einleitung in das Neue Testament, 2d ed., I, pp. 24–51; *Viteau*, Syntaxe des Propositions: Le Verbe, pp. iii–lxi; *Deissmann*, Bible Studies (Eng. tr.), pp. 63–85; *Deissmann*, Art. "Hellenistisches Griechisch," in *Hauck*, Realencyclopädie, 3d ed., Vol. VII; *Ramsay*, "Greek of the Early Church and Pagan Ritual," Expository Times, Vol. X; *J. H. Moulton*, "New Lights on Biblical Greek," in Biblical World, Vol. XIX, pp. 190–96; *Jannaris*, Historical Greek Grammar, pp. 1–20.

B. NEW TESTAMENT FORMS

10. The following sections do not undertake even an approximately complete presentation of the facts respecting the peculiarities of New Testament forms, but aim only to call attention in a general way to some of the more important facts. For fuller information the student should consult the lexicons and grammars, especially *WS.*, §§ 5–16, pp. 31–44, and *Th.* under particular words.

WRITING AND SOUND (*B.*, pp. 5–11; *W.*, §§ V–VII; *Bl.*, §§ 3–6)

11. In all the matters pertaining to the alphabet, contraction, elision, accent, etc., the rules given in the classical grammars hold also in general respecting the Greek of the New Testament. The MSS. of the New Testament, however, like those of Greek authors, exhibit no little variation, and the editor of the New Testament text must often make choice among conflicting authorities. The following points may be mentioned:

12. Through the influence of Itacism, *i. e.*, the practice of giving the sound of iota (ι) to η and υ and to the diphthongs ει, η, οι and υι, the MSS. of the New Testament exhibit various interchanges of vowels, of which one of the most frequent is that of ει and ι. See, *e. g.*, εἰδέα for ἰδέα, Matt. 28:3.

13. Respecting terminal letters the usual Greek rules hold except in the case of foreign names introduced without assimilation. *Cf.* § 22.

14. MSS. and editors vary greatly respecting the addition of ν movable. *Tisch.*, following the usual practice of the MSS., generally retains it before both vowels and consonants, but occasionally omits it before a consonant on MS. authority, in nearly all the latter cases following the reading of a group

including ℵ. See *Greg.*, Part I, pp. 97 *f.* *WH.* omit it wherever the omission is vouched for by either Codex Sinaiticus (ℵ) or Vaticanus (B), supported by either Codex Alexandrinus (A) or Codex Ephraemi Syri rescriptus (C).

Nearly the same statement may be made respecting the ς of οὕτως. Μέχρις and ἄχρις, on the other hand, generally conform to the usual rule.

15. Ἕνεκα occurs before a consonant only : ἕνεκεν and εἵνεκεν stand before either a vowel or a consonant. See *B.*, p. 10, and *cf. Bl.*, p. 20.

16. Most words which in earlier Attic were written with σσ, in later Attic with ττ, have in the New Testament σσ.

The combination ρρ is used interchangeably with ρσ.

17. Rough mutes are found standing before words which, in classical Greek at least, usually had a smooth breathing. See *e. g.*, Rom. 8 : 20, εφ ελπιδι, which *Tisch.* writes ἐφ' ἐλπίδι, but *WH.*, ἐφ' ἑλπίδι; Phil. 2 : 23, ἀφίδω. See *B.*, p. 7; *Bl.* p. 15.

The MSS. frequently give θθ instead of τθ which the grammarians prescribe. Later editors incline to follow the MSS.

18. The rule that "ν before a labial becomes μ, before a palatal becomes γ-nasal, before λ, ρ is assimilated, before σ is dropped," is not followed at all uniformly in MSS. of the New Testament in words compounded with σύν and ἐν. Such forms as συνστρατιώτης, συνκαλέω, etc., are found in the MSS. and adopted by recent editors. Cases of assimilation, however, as in συλλαμβάνω, also occur.

19. Crasis and elision occur in the New Testament, but much less frequently than in the MSS. of classical writers.

20. The whole matter of punctuation, breathing, and accentuation, including accent of enclitics and proclitics, is one of editorship rather than of manuscript authority, since the oldest MSS. are written without accents. Modern critics follow in general the rules of the ancient grammarians. See detailed discussion in *W.*, §§ VI, VII ; *Bl.*, pp. 13–17.

DECLENSION OF NOUNS (*B.*, pp. 11-25; *W.*, §§ VIII, IX; *Bl.*, §§ 7–10)

21. There is no dual number in the New Testament.

22. Foreign proper names which on being transferred into Greek undergo no change of form are not declined, *e. g.*, Ἰεριχώ (Matt. 20:29; Mark 10:46), Βενιαμίν (Acts 13:21). See other examples, *B.*, pp. 15–19. Those which on being transferred into Greek change their form are declined according to Greek analogy, *e. g.*, Σιδών, Σιδῶνος; Φῆλιξ, Φήλικος. Some nouns have both a declinable and indeclinable form: thus Μαριάμ, or Μαρία, Μαρίας. The declension of Μωυσῆς is as follows: N. Μωυσῆς, G. Μωυσέως, D. Μωυσεῖ or Μωυσῇ, A. Μωυσέα or Μωυσῆν. See *Bl.*, p. 29.

23. Some foreign names ending in -ας, -ης, -ως, -ους are declined according to a special declension called the *weak or mixed declension*. The following is the table of terminations as given by *B.*, p. 19:

N.	ας	ης	ως	ους
G.	α	η	ω	ου
D.	ᾳ	ῃ	ῳ	ου
A.	αν	ην	ων	ουν
V.	α	η	ω	ου

Examples in ας are especially numerous. Ἰησοῦς is the only instance in ους. See also *Bl.*, p. 31.

24. Jewish names of festivals usually have the plural form; *e. g.*, τὰ ἄζυμα (Mark 14:1). The word σάββατον is used in both numbers with the sense of the singular. The usual dative plural is σάββασιν, as if from the third declension. *B.*, pp. 23, 24.

25. Some words fluctuate between the masculine and neuter genders or between different declensions. This is called metaplasm. See *Bl.*, p. 28, and *WS.*, § 8: 12.

DECLENSION OF PRONOUNS (*B.*, pp. 31, 32; *Bl.*, § 13)

26. The simple personal pronoun of the third person singular and plural, οὗ, οἷ, etc., does not occur in the New Testament.

27. The interrogative pronoun πότερος does not occur in the New Testament, τίς being used instead.

CONJUGATION OF VERBS (*B.*, pp. 32–53; *W.*, §§ XII–XV; *Bl.*, §§ 14–23)

28. The syllabic augment of the pluperfect is usually omitted. Thus, πεποιήκεισαν, Mark 15:7; *cf.* 15:10.

29. Double augmentation in compound verbs occurs in the New Testament as in other Greek writers. Thus, ἀπεκατεστάθη, Mark 3:5; ἠνεῴχθησαν, John 9:10 (*cf.* Luke 1:64).

30. Μέλλω and δύναμαι frequently have the augment η as in late Attic writers. See Mark 6:19; John 4:47.

31. Instances of a second aorist with α are not infrequent; *e. g.*, ἤλθαμεν (Acts 21:8), εἶδαν (Matt. 13:17), εὑράμενος (Heb. 9:12), etc. These forms are sometimes called Alexandrian aorists. They are, however, entirely similar to the forms ἤνεγκα and εἶπα used by Attic writers. Regular second aorist forms from the same stems occur side by side with the "Alexandrian" forms. *WS.*, § 13: 13.

A similarly formed imperfect of the verb ἔχω (εἶχαν) occurs in a few passages. See Mark 8:7. See *Bl.*, p. 46; *WS.*, § 13: 13.

32. The termination -σαν instead of -ν for the third person plural, which occurs frequently in the Septuagint in second aorist forms, occurs in the New Testament very rarely. See 2 Thess. 3:6, *WH.*, *marg.* In John 15:22, 24, occurs the imperfect form εἴχοσαν, these two instances being quite without parallel elsewhere.

33. The third person plural of the perfect indicative active sometimes ends in -αν instead of -ασι. See John 17:7, ἔγνωκαν.

34. Several verbs which in classical Greek are of the

μι-inflection have forms of the ω-inflection in use in the New Testament side by side with the regular μι-forms. In some instances the stem is at the same time modified, in others it remains unchanged. Hence arise such forms as ἱστάνω, δεικνύεις, ὀμνύειν, διδοῖ, δοῖ (the two latter not opt., but subj., as if from διδόω), and γνοῖ (subj.). Peculiarly complex are the various forms of ἵημι. See *B.*, pp. 45–51; *Bl.*, pp. 48–52.

C. NEW TESTAMENT SYNTAX

THE GENERAL CHARACTER OF NEW TESTAMENT SYNTAX

35. What has already been said in general about the language of the New Testament writers applies also to the Syntax. Broadly speaking, the writers of the New Testament follow the syntactical usages of the κοινή, but in syntax as in other respects are affected to a certain extent by those special influences already named to which they were in varying degrees subject. *Cf.* §§ 6-9. The divergence of their language from that of classical writers in respect to syntax is greater than in reference to forms of words, and less than in respect to the meanings of words, both the Jewish and the Christian influence affecting more deeply the meanings of words than either their form or their syntactical employment. As respects the variations of New Testament writers among themselves, this is probably greater in syntax than in any other respect. Yet in the great majority of syntactical usages they agree, and the student of syntax finds no difficulty in framing statements of New Testament usage in general, which only occasionally require qualifying statements covering the usage of particular writers.

REMARK.—It should be clearly recognized that departure from classical standards does not imply capriciousness or lack of established usage. Late Greek is not classical Greek, as the Greek of Plato is not that of Homer. But Late Greek in general, and New Testament Greek in particular, have recognized usages which are as reducible to definite statement as those of Plato or Homer.

SYNTAX OF THE ARTICLE

GENERAL RULES

36. The use of the article and the effect of its omission are substantially the same in the New Testament as in classical Greek.

a) The article is in general either (1) Restrictive (demonstrative), or (2) Generic.

b) Nouns without the article are either (1) Indefinite, or (2) Qualitative (adjectival).

COMMON NOUNS

37. With common and class nouns **the restrictive article** may designate the object which it denotes, as

a) Identified by the context (Mark 2 : 5), or

b) The well-known bearer of the name, the one to whom it belongs by pre-eminence (John 15 : 26).

REMARK.—It should be distinctly observed that the article does not itself identify the object referred to, but only indicates that the noun refers to a person or thing which is identified by the context or otherwise. A noun which, even with the article, itself identifies its object is virtually a proper noun.

38. With common and class nouns **the generic article** may designate,

a) The whole class conceived of as a unity (Mark 2 : 27), or

b) Any member whatever of the class (Acts 10 : 35).

39. Common nouns **without the article** are either

a) Indefinite, when the word designates the object as belonging to the class indicated (1 Cor. 9 : 1, ἀπόστολος), or

b) Qualitative, when it characterizes the object as possessing the attributes denoted by the noun (Eph. 5 : 23).

REMARK 1.—The indefinite force always involves the qualitative more or less distinctly, since to assign an object to a class is to attribute to it the qualities which are the mark of the class. The qualitative force, on the

other hand, does not necessarily involve the indefinite, since the qualities denoted by a noun may be attributed to an object without thought of any other members of the class, or even when there are no other members.

REMARK 2.—A noun in the predicate, since in the nature of the case it is commonly indefinite or qualitative, is most frequently without the article. This is probably all the truth there is in the rule that predicate nouns do not take the article. A noun in the predicate referring specifically to an individual as such takes the article. Mark 8:29; John 3:10; 9:20.

PROPER NAMES

40. With proper names the article is always **restrictive,** the generic use being in the nature of the case impossible.

41. With names of persons the article designates the person as

a) The person of this name indicated in the context, especially if previously named (Gal. 3:8; *cf.* vs. 7), or

b) The well-known person of this name (John 9:28).

42. In general, a personal name **without the article** simply names the person as one bearing that name. Yet since a personal name is itself relatively definite, the article is much more easily omitted than in the case of a common noun. Whether it shall be used or omitted is often a matter of choice on grounds slight in themselves and difficult to detect. In case of indeclinable names the necessity of marking the case is sometimes influential.

43. Names of countries, islands, and rivers, being in most cases originally adjective in character, commonly have the article. Names of cities usually omit it. Yet individual terms have to some extent their own usage.

APPELLATIVES

44. The article with appellatives approximating to proper names, such as θεός, κύριος, χριστός, etc., is usually **restrictive,** designating the well-known bearer of the title. The title is

used either in a purely official sense, not conveying in itself any implication as to the personal identity of the bearer of the name (Matt. 2:4; 22:42); or with tacit implication respecting personal identity (Matt. 11:2); or finally almost as a personal name, the appellative force being lost sight of or receding into the background (1 Cor. 1:13).

45. Appellatives **without the article** are

a) Indefinite, marking the person as belonging to the class denoted by the noun (1 Cor. 8:5), or

b) Qualitative, attributing to the person referred to the attributes, relations, etc., which the name expresses (Rom. 10:9), or

c) Definite, after the analogy of true proper names. Thus **Κύριος**, standing as the equivalent of the Old Testament Jehovah, is usually without the article in all constructions; and **Χριστός** often occurs without the article as a name for Jesus. But in this matter the usage of every such word must be determined for itself.

REMARK.—In compound appellatives, *i. e.*, appellatives consisting of a noun limited by another noun, it is usually the case that both nouns have the article or both omit it (Mark 2:28; John 5:27; Rom. 1:4; Mark 3:11).

ABSTRACT AND VERBAL NOUNS

46. With abstract and verbal nouns **the restrictive article** may be used to designate the quality or action, as

a) The instance identified by the context (Gal. 5:13), or

b) The pre-eminent and well-known instance (Rom. 9:4).

47. With abstract and verbal nouns **the generic article** makes the noun refer to the quality or action as such (1 Cor. 13:4; Rom. 5:12).

48. Abstract and verbal nouns **without the article** may be

a) Indefinite, when the word designates the act or quality referred to as belonging to the class of acts or qualities denoted by the noun (1 John 5:16, **ἁμαρτίαν**, **ἁμαρτία**; Rom.

8:24*a*). Verbal nouns in the plural without the article are always indefinite.

b) Qualitative, when they merely characterize that which is referred to as having the quality denoted by the noun (Matt. 21:32; Rom. 8:24*b*).

NOUNS IN FIXED PHRASES

49. In general phrases and standing formulas, especially in those consisting of a preposition and its object, the article is frequently omitted, even when the noun is quite definite in its reference, and in many other cases where the noun, though in reality indefinite, requires the definite article in English. The usage of each word and phrase, however, requires to be separately determined. (Luke 13:29; Matt. 27:45; Luke 11:50; Acts 5:41.)

POSITION

50. The classical rule that when the article and an attributive belong together to a substantive, the attributive always stands in attributive position, *i. e.*, between the article and noun, or after the article following the noun, holds good in the New Testament when the attributive is an adjective or participle. Thus τὸ ἅγιον πνεῦμα, or τὸ πνεῦμα τὸ ἅγιον.

But when the attributive is a preposition and its object, or an adverb, it may stand either in attributive or (as occasionally in classical writers) in predicative position. Thus ὁ δέσμιος ἐν Κυρίῳ.

When the attributive is a genitive, it may, as in classical writers, stand in either position. *Cf.* § 54, *e*), and *B.* MT. 427.

THE ARTICLE AS DEMONSTRATIVE

51. The article is used as a demonstrative in the New Testament only in the phrases ὁ μέν, ὁ δέ, and in these only in the four forms ὁ, ἡ, οἱ, αἱ. Elsewhere, *i. e.*, in the neuter nomi-

UNIVERSITY OF MICHIGAN
3 9015 04925 3571